



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### **Usage guidelines**

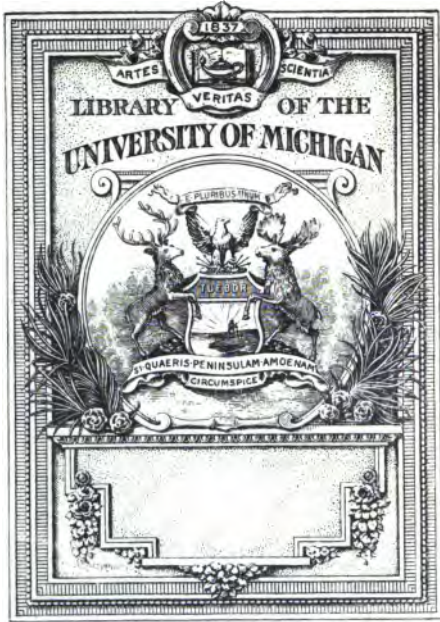
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

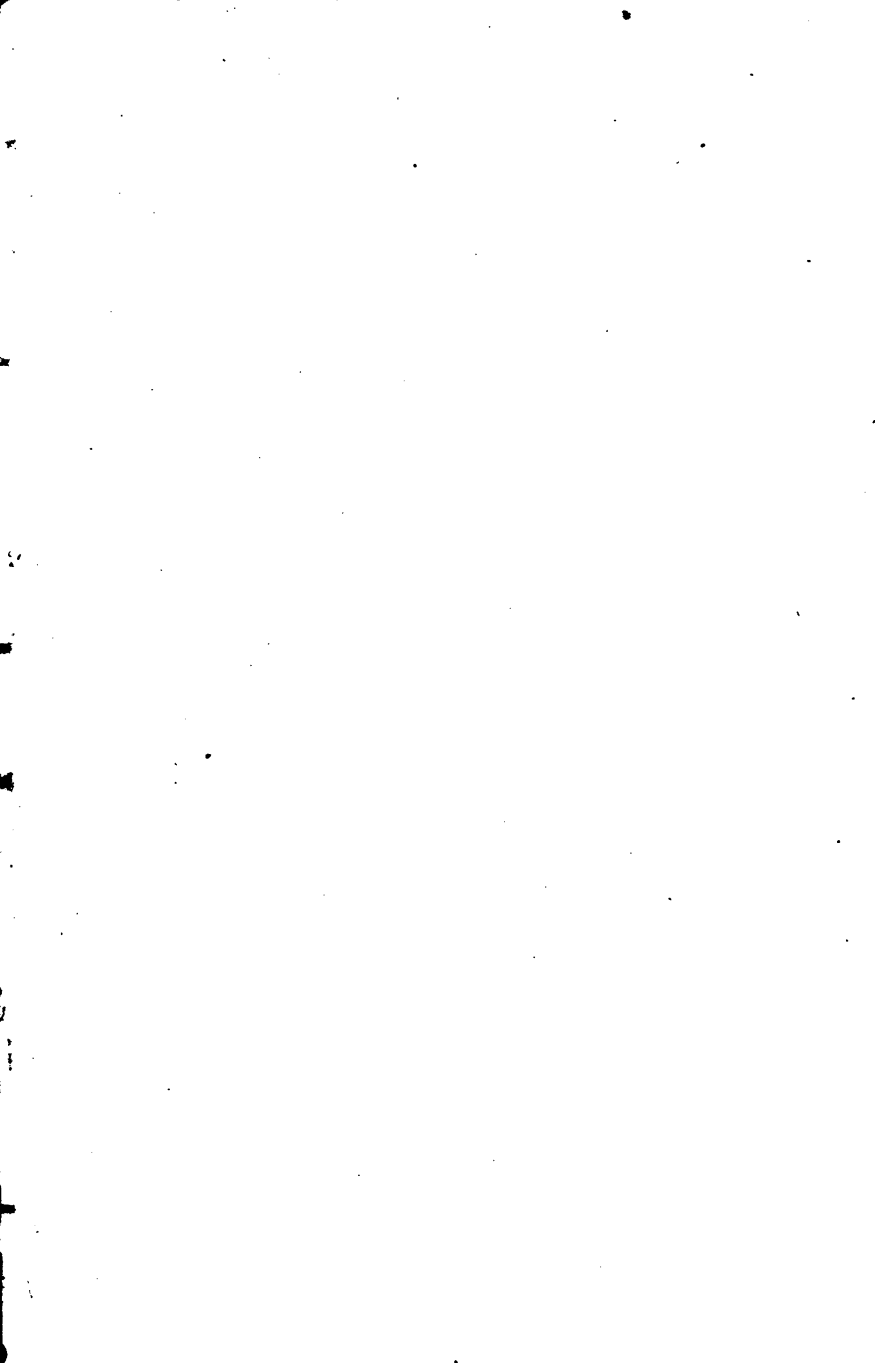
We also ask that you:

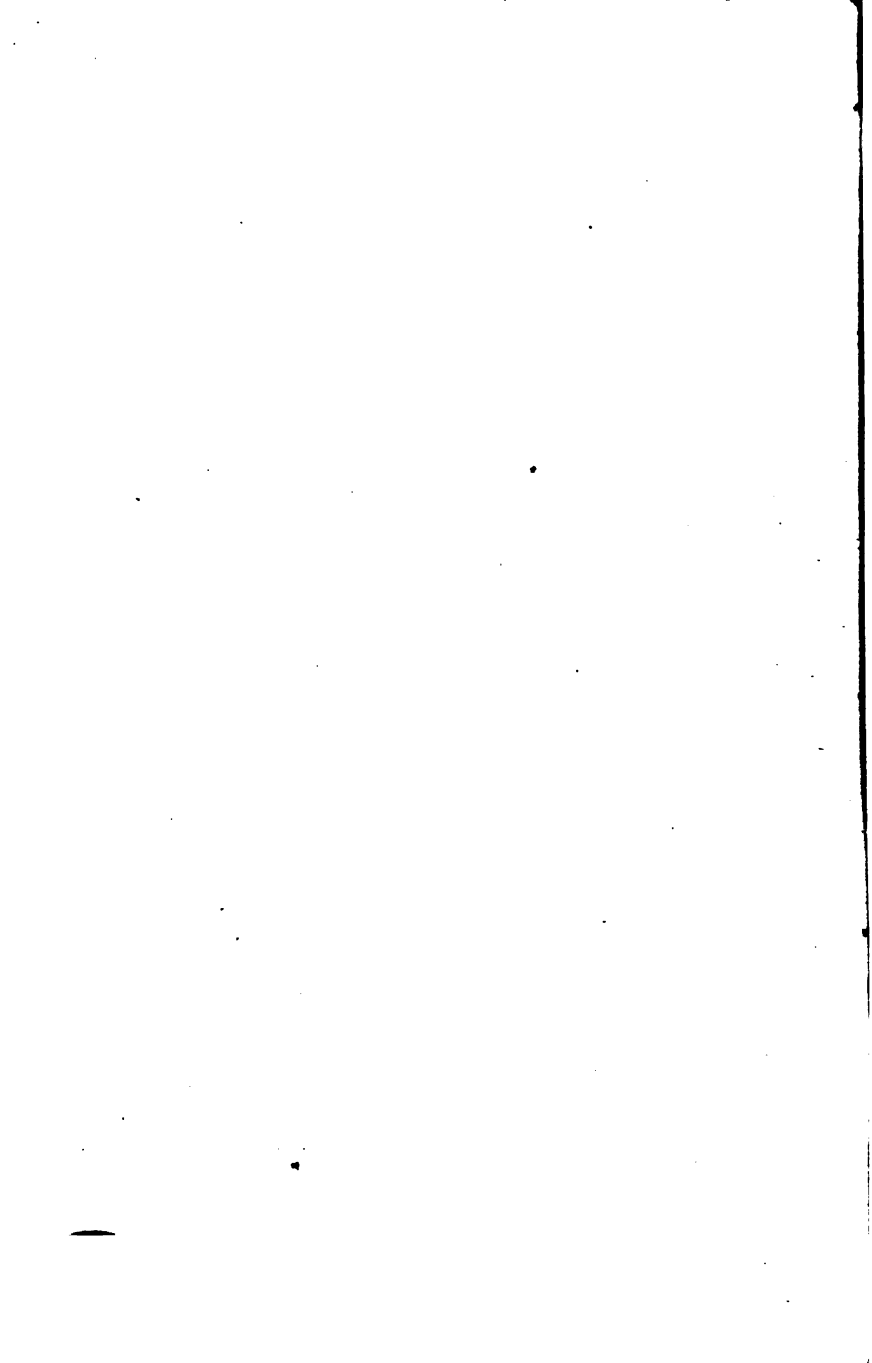
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### **About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>







The Voice of  
St. John,

AND

Other Poems.

BY

WM. WILBERFORCE NEWTON,

*Author of "Essays of To-day."*

NEW YORK:

ANSON D. F. RANDOLPH & COMPANY,

900 BROADWAY, COR. 20th STREET.

COPYRIGHT, 1881, BY  
ANSON D. F. RANDOLPH & COMPANY.

EDWARD O. JENKINS,  
*Printer and Stereotyper.*  
20 North William St.

NEW YORK:

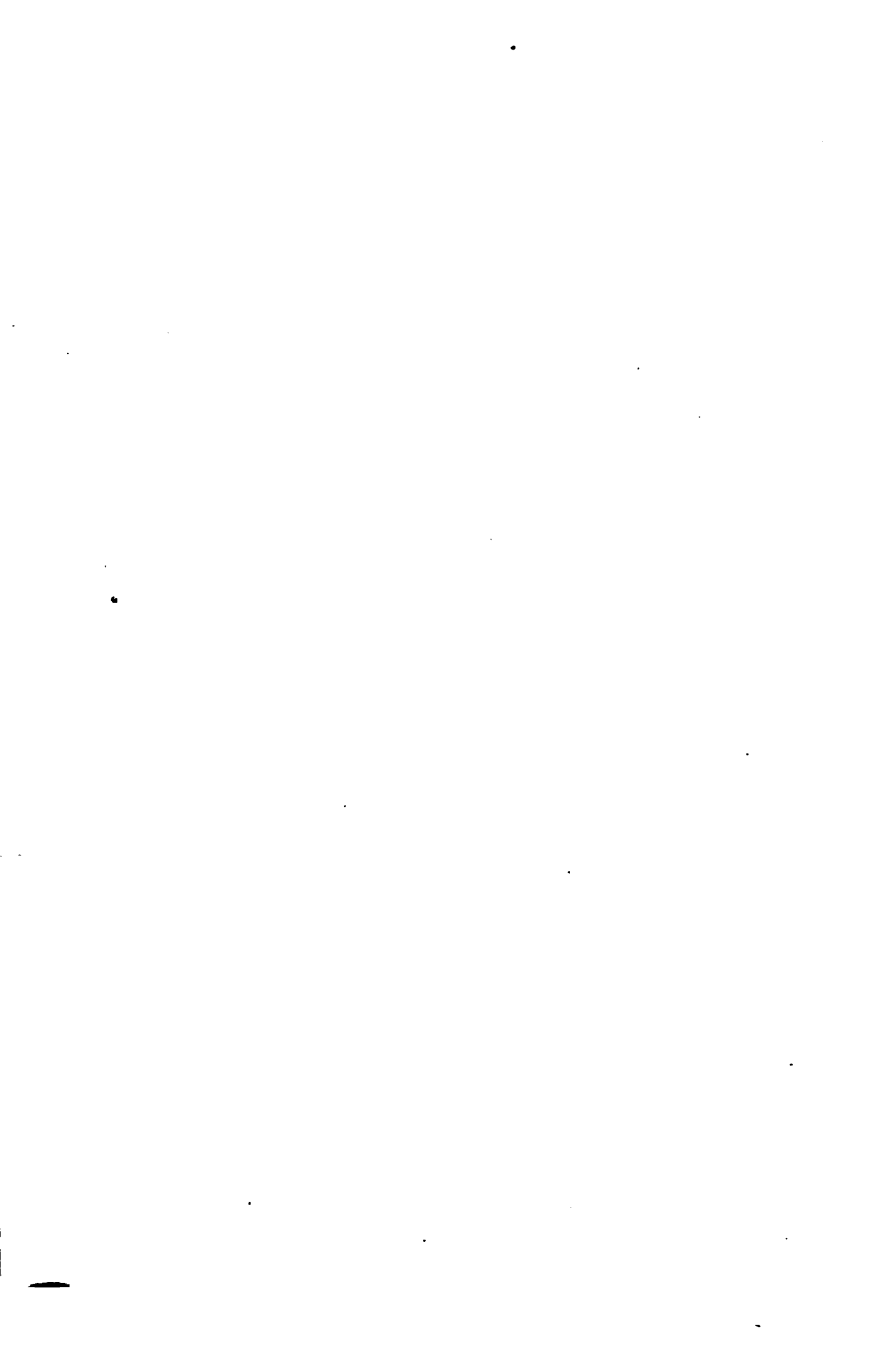
ROBERT RUTTER,  
*Binder,*  
116 and 118 East 14th Street.

## CONTENTS.

---

THE VOICE OF ST. JOHN,	-	-	-	-	9
THE MIRAGE,	-	-	-	-	33
WON AND WIDOWED,	-	-	-	-	36
THE SPHYNX,	-	-	-	-	40
THE ISLAND LIFE,	-	-	-	-	43
REASSURANCE,	-	-	-	-	46
CREED AND HOPE,	-	-	-	-	48
CHRISTMAS CAROL—I.,	-	-	-	-	49
CHRISTMAS CAROL—II.,	-	-	-	-	51

126479





SCENE :—St. John at Ephesus, on the last Easter-day of his life, gathers the members of the church together, by the riverside, and tells his converts once more, the story of the first Easter-day.

“Little children . . . it is the last time.”

1 JOHN ii. 18.



## PREFACE.

---

“ **I**N the convent of Drontheim,  
Alone in her chamber  
Knelt Astrid the Abbess,  
At midnight, adoring,  
Beseeching, entreating  
The Virgin and Mother.

“ She heard in the silence  
The voice of one speaking  
Without in the darkness,  
In gusts of the night-wind,  
Now louder, now nearer,  
Now lost in the distance.

“ The voice of a stranger  
It seemed as she listened,  
Of some one who answered,  
Beseeching, imploring,  
A cry from afar off  
She could not distinguish.

*PREFACE.*

“ The voice of Saint John,  
The beloved disciple,  
Who wandered and waited  
The Master's appearance,  
Alone in the darkness,  
Unsheltered and friendless.”

H. W. LONGFELLOW.

## THE VOICE OF ST. JOHN.

---

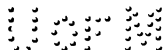
### I.

**G**ATHER round me, little children, for my  
days are ebbing fast,  
And your aged friend and father goeth to his  
home at last.

Soon the oldest of Apostles, white-haired, worn,  
and craving rest,  
Called by God, must join his brethren, saints and  
martyrs, saved and blest.

Here, beside the swift Meander, where our holy  
church has stood,  
Saints of Ephesus, I bid you hold the faith and  
seek the good.

On this happy Easter morning, you have sung  
your hymns of praise,  
And my soul is filled with memories of those far-  
off, wondrous days,



*THE VOICE OF ST. JOHN.*

When we hurried in the morning, hope befogged  
with clouds of gloom ;  
Hoping much, but fearing most—the silence of  
the sullen tomb.

Little children ! sure, I feel it—'tis the last time  
my poor breath  
Shall relate the Easter story—how our Lord has  
conquered death.

Gather round me, then, and listen while I live the  
past once more,  
And recount the golden hours of that Easter-day  
of yore.

II.

Gray and cold was the dawn, and darkness hung  
long on the twilight,  
When Mary, the loved one forgiven, from whom  
had departed the devils,  
Limping and halt as she was, for the demons had  
troubled her sorely,  
Tapped at the lattice-door of the house of my  
mother, where Mary,



*THE VOICE OF ST. JOHN.*

The sister of Mary, the Virgin and wife of Clopas  
were waiting.

These were the three who had stood by the blood-  
dripping cross of the Saviour,

Theirs were the hands that received the body of  
Jesus, when Joseph

Ascending the terrible cross, with Nicodemus, the  
ruler,

Gently lowered the sheet, and folded the arms of  
the victim.

Bearing the agonized mother away from the sight  
of the crosses,

Giving my arm to the sufferer, pierced with the  
sword of her sorrows,

Surely fulfilling the word which Simeon spake in  
the temple,

Back from this vision of death, away from the  
shouts of the soldiers,

Wearied and stricken and worn, I was sleeping the  
sleep of the troubled,

Guarding the home of our loved one, of Mary, the  
mother of Jesus,

Hard by the narrow street, that led up to the for-  
tress of Herod.

*THE VOICE OF ST. JOHN.*

Little knew I of the plan of my mother, that early  
by daybreak

The women should go to the tomb, to wait for the  
promised deliverance.

'Twas Salome, my mother, you know, Zebedee's  
wife of Gennesaret,

Who came to the master of old, and asked for a  
place in the kingdom,

For those who stood nearest her heart, as she gave  
up her all to the Master,

Leaving her home in the north, and her husband,  
the fisherman sailor;

'Twas Salome, my mother, I say, who prepared for  
this early adventure,

First at the tomb in the garden, last upon Calva-  
ry's hill-top.

Busy were they in the work of preparing the spike-  
nard and ointment,

Hoping and fearing by turns and ready for joy or  
for sorrow.

Thus in the dark of the morning, before the first  
red of the sunrise,

Wrapping their mantles about them, their hurrying  
feet sought the Garden.



*THE VOICE OF ST. JOHN.*

III.

But hark! Was it thunder they heard  
Rumbling in darkness so still?  
Stars in the sky seemed to fall,  
Soldiers affrighted, dismayed,  
Fled from the tomb, and like sheep  
Struck by the fiery bolts  
Of an eastern simoon in the sands  
Of the desert, were fleeing away,  
Trembling, the sisters advanced,  
Where a luminous cloud seemed to rest  
In the rocky recess of the tomb.  
Then came the vision of light!  
Angels were guarding the place!  
The stone on the pathway was rolled,  
The sepulchre empty and bright,  
Gave the first note of that joy  
Which to Easter must always belong,  
Telling them Christ was alive!  
Then in the triumph of bliss,  
Quick in her womanly thought,  
Mary, the Magdalene, fled,  
Leaving her comrades behind,

*THE VOICE OF ST. JOHN.*

To feast on the fulness of faith  
Changed to the richness of sight,  
While the red sun in the heavens  
Poured forth the splendors of day!  
Never had sunrise till then  
Meant such a flood of bright hopes;  
Never had light till this morn  
Been such a message from God:  
Never had darkness and fear  
Lurking within the cold tomb  
Been driven away, until now.

It was then I heard hurrying feet,  
And the latch of the door opened wide,  
At the home of the mother of Christ,  
Where Simon had come from his tears,  
Humbled and saddened and wan.  
'Twas the Magdalene. Ere she could speak,  
In her face that was lighted with joy,  
The message of triumph I read,  
As she clasped her pale hands and exclaimed:

*THE VOICE OF ST. JOHN.*

IV.

The Master has surely arisen !  
Come, visit the spot where He lay.  
The keepers have fled, and an angel has said,  
" Christ is risen, is risen to-day."

We have been to the tomb very early,  
With ointment and spikenard, for fear  
Our hopes should deceive us, but, brothers, be-  
lieve us,  
The angels have dried every tear.

It was dark when we came to the garden,  
And we felt for the latch, as the gray  
Seemed to lighten, our footsteps to brighten  
And herald this wonderful day.

Yet, perchance it is only a vision,  
Perchance I am dreaming or mad,  
But they've taken away our dear Lord where He  
lay,  
Run quickly ! Behold, and be glad !

*THE VOICE OF ST. JOHN.*

V.

Starting away like ships that feel the breeze on the  
canvas,

Simon and I in the zeal which is born in the  
moment of triumph ;

Ran through the city's street, till we came to the  
gate of the Garden :

First at the tomb was I, while Peter came panting  
behind me,

Weary and worn as he was, from the tears of his  
bitter sorrow.

Alone we stood at the grave which was silent and  
robbed of its inmate ;

No vision to us was vouchsafed, and the women  
had gone to the city.

The guard from the fortress had fled, to carry the  
story to Pilate.

"Where were the angels," we asked, "and how  
should we know what the truth was?"

For the sun was climbing the heavens and mystery  
still was our portion.

'Twas then in our utter amaze, that the Magdalene  
following behind us,

*THE VOICE OF ST. JOHN.*

Came to the open tomb, and taking her resolute  
station,  
Said she would watch o'er the grave till she saw a  
new vision of angels :  
Firm in her faith was she, that Jesus was surely  
arisen,  
And trusting her future to God, she uttered this  
song, in her rapture :

VI.

I shall behold His face  
And triumph in His love,  
I yet shall see His love for me,  
God's loving care above.

I may not see His ways,  
Or know His secret plan,  
Yet I can wait His kingly state  
And feel His love for man.

I can not scan God's will.  
I linger here in faith.  
Yet I shall see His love to me.  
I'll trust Him unto death.

*THE VOICE OF ST JOHN.*

I shall behold His face,  
His loving form shall see.  
It must be nigh ; I can but sigh,  
Bring me, my Lord, to Thee!

VII.

It was then when we had departed, and wended  
our way to the city,  
Seeking the other apostles, to tell them these won-  
derful rumors,  
That Mary, alone in the Garden, beholding a form  
drawing near her,  
Said to the vineyard's watch (supposing the gar-  
dener was coming),  
“ If thou hast borne Him hence, oh, tell me where  
thou hast laid Him,  
And I will take Him away, if death is the end of  
my vision.  
But if He is risen indeed—” Then beholding the  
face of the stranger,  
To the earth, as one dead, she fell; while Jesus  
said to her—“ MARY!”

*THE VOICE OF ST. JOHN.*

VIII.

“Rabboni, my Master,” she cried,  
“Thy feet, O my God, let me clasp!  
Am I treading the pavement above  
Where freedom is given from doubt?  
Am I lifted to light that is bliss?  
Has heaven come down upon earth  
Since Christ over death has the power?”  
Then Jesus to Mary replied;  
Her face in her mantle shut in,  
As though she were blinded with light:  
“Touch me not yet, O my child,  
Not yet to my Father in heaven  
Bearing the sheaves from the field,  
Bringing the first-fruits of life,  
Have I in triumph gone up.  
But go to my brethren and say,  
Back to our Father and God  
Soon I ascend; that in joy  
In the kingdom that lieth beyond,  
We for all ages may be  
Brethren, united in life,  
Never by sorrow undone!”

*THE VOICE OF ST. JOHN.*

IX.

Gone in a moment was Christ, and the whispering  
breath of the west wind  
Fanned the penitent's face on the spot where her  
Lord had been standing :  
Leaving the Garden again, she encountered Salome  
and Mary  
Just by the brook, in the way that leads up to the  
fish-pond of Herod :  
Warm was their loving embrace while the Magda-  
lene sang in her gladness :

X.

Hail to the brightness which heralds His glory !  
Hail to the coming of Christ among men !  
Back from the tomb He has come, and the story  
Is told us by angels again and again !  
  
Death is uncrowned, since the Saviour of mortals  
The grave and destruction has robbed of their  
gloom :  
Victory shines out from heaven's opened portals,  
Jesus has conquered the power of the tomb.



*THE VOICE OF ST. JOHN.*

Christ is arisen! O sisters, with gladness,  
Bright shines this Easter morn, bringing Him  
near,  
Lovingly owning Him, banishing sadness,  
Hope springs eternal o'er darkness and fear.

XI.

It was then in the court of the temple, the priests  
and the rulers were plotting,  
How they might silence the tale brought back by  
the terrified soldiers:  
“They have stolen His body away; say this to  
the wondering people.”  
Such was the word of the rulers, such was their  
meaning of Easter.

Easter noon was it now, when a party of loving  
disciples,  
Women, with spices prepared, to lay at the tomb  
of the prophet,  
From Galilee came, and inquired the way to the  
garden of Joseph.  
Thus they drew near to the cavern, so fern-crowned  
and buried in mosses,

*THE VOICE OF ST. JOHN.*

Peering within at the place where they thought  
they should see the Lord's body.  
While they were earnestly gazing, amazed to find  
nothing but grave-clothes,  
A luminous flame seemed to shine, and lo, the  
bright forms of two angels  
Told them that Christ was alive, as they chanted  
this song in sweet music :

XII.

Awake ! Awake ! Glad voices make.  
Sing praise to Christ the Lord,  
The living Word,  
In earth and heaven  
Eternally adored !  
For thankful songs  
From hearts and tongues  
To Christ our King is given  
From hearts of men  
Set free again  
And happy saints in heaven.

'Tis Easter morn, new faith is born,  
The day of days the best.

*THE VOICE OF ST. JOHN.*

Sing praise to God!  
Sing out abroad,  
With joy and hope possessed!  
For now the Prince  
Of Peace hath fought,  
And triumphed o'er the grave,  
With holy arm,  
And strong right hand,  
Omnipotent to save.

No shadows now, our spirits bow,  
Our souls are raised on high,  
The Son of man  
In God's own plan  
Has come to earth to die.  
No doubts or fear  
Could hold Him here  
Detained by mortal breath.  
For now He lives  
And freely gives  
Redemption over death!

*THE VOICE OF ST. JOHN.*

XIII.

Frightened, and awe-struck, and still, the women  
from Galilee pondered  
What this strange vision should mean, ere it faded  
away into sunlight.  
Soon to their wondering souls there was joined the  
glad spirit of Mary,  
Who back from the vineyard returned when Jesus  
had vanished before her.  
“Come, let us seek the disciples, come, let us tell  
the glad tidings.”  
Cheerfully thus to the group the Magdalene spoke,  
and then added :  
“Out of a garden man wandered, sin entering in  
by a woman :  
Back to an Eden restored let woman recover the  
doubting.”  
Leading the way to the city, the strangers from  
Galilee followed,  
Close on the steps of their guide, as she knocked  
at the door-post of Simon—  
Simon the zealot, I mean, where, sitting within in  
the darkness,

*THE VOICE OF ST. JOHN.*

The scattered disciples were found engaged with  
these obstinate rumors.

Gladly their story they told, but how could the  
brethren believe them?

How could it ever be true as Thomas exclaimed  
'mid these doubtings:

XIV.

Now is done our work of faith,  
Can it be that Christ o'er death  
Triumphs with His human breath?

Let them freely say  
What they hope or what they fear!  
Binding law both far and near  
Rules supreme o'er grief and cheer,  
Night is never day!

When the human body dies,  
When the soul from matter flies,  
When the form beloved, lies  
In the silent tomb,  
Who can call us back once more,  
From the strange, mysterious shore,  
Where the gathered souls of yore  
Live beyond earth's gloom?

*THE VOICE OF ST. JOHN.*

Nay, my brethren, do not grieve.  
I can ne'er this tale believe.  
Reason can not this receive,  
    Can not understand !  
In the Master's piercèd side,  
Where the spear-thrust entered wide,  
In those palms once crucified,  
    I must thrust my hand !

XV.

Shades of the evening grew on, while forth to a  
    neighboring village,  
Two of our company went, to seek for the absent  
    Salome,  
And as in their talk by the way they communed  
    with each other and wondered,  
A pilgrim they passed on the road, a wayfarer,  
    mantled and hooded,  
Who, joining their steps toward the town, thus  
    spoke with a tone of emotion :

*THE VOICE OF ST. JOHN.*

XVI.

“ Wherefore this saddened gaze,  
And why this gloom when all around is bright ?  
Walks trouble a companion with you on life’s ways,  
Silent and dark as night ? ”

Then Clopas quick replied,  
“ Art thou a stranger in Jerusalem,  
And know’st thou not that Jesus Christ hath died ?  
Would’st thou our grief condemn

“ When we had trusted all  
Our hidden hopes to this, the Son of man,  
The last of all the prophets ; and the pall  
Grows thick o’er every plan ?

“ And certain women brave,  
Have thrilled our spirits by the news they bring  
From Joseph’s garden, for they say the grave  
Contains not anything—

“ And angels guard the place.  
Moreover, ’tis the third day, and we know

*THE VOICE OF ST. JOHN.*

He whom we trusted, told us face to face,  
Our faith to sight would grow.

“And yet we see Him not,  
And fears come in and rob our rising breath.  
On earth there does not seem one favored spot  
Untenanted by death.”

Then the wayfarer said :  
“O fools and slow of heart to take in hand  
All that the prophets and the seers of old  
Have told you : understand

The purpose of the Lord.”  
And then, with earnest look and kindling eye,  
The stranger, from the visions of God's Word,  
Showed them why Christ must die !

Then on the shady road  
Which skirts the entrance to Emmaus' slope,  
Reaching, by sunset's hour, their plain abode,  
Aroused with kindling hope,

They pressed their guest to stay.  
“Abide with us, for it is drawing late,  
And shadows fall,” they said, “across the way :  
Pass not our humble gate.”



*THE VOICE OF ST. JOHN.*

'Twas eve; and yet 'twas dawn!  
Quick as a flash while we were breaking bread  
We saw the living face we thought was dead,  
And Christ was gone!

XVII.

'Twas night and the city was still. The paschal  
moon had arisen,  
Silvering the turrets and walls of the castles and  
fortresses grim,  
Light on the temple shone and the shadows were  
growing tall;  
In the evening watch could be heard the clatter  
of horses' hoofs,  
As down the pavement of stones some lordly Sen-  
ator, late  
To the feast of his Roman friends, in his lumbering  
chariot was driven.  
The cry of the owl so shrill, as he perched in the  
cedars old,  
Or the call of some vender of wares, lost in the  
driver's noise,

*THE VOICE OF ST. JOHN.*

As he hurried his mules along, broke in on the  
stillness of night.

'Twas then in a secret room the eleven disciples  
were found,

With others to whom the reports had been brought  
from the empty grave,

While wonder and doubt like the tide ruled their  
spirits by turns.

Into this upper room suddenly entered the brothers  
Who from Emmaus had come, crowning their  
hopes with the tidings:

“Jesus is risen indeed! Simon hath seen Him  
alive!”

'Twas then, while with rapture we stood, scanning  
the faces of friends,

To find that assurance of hope, hidden away in  
our breasts,

Right in the midst of the group, ere we could know  
what it meant,

Jesus with glory appeared: Jesus, the same and  
yet changed,

Changed, yet our Jesus of old, breathing out bless-  
ings on each,

*THE VOICE OF ST. JOHN.*

“Peace to your spirits,” He said. . . . Why need  
I tell you the rest?  
’Tis the food and the drink of the soul! Soon I  
shall see Him again;  
Soon in His bosom recline, as once at the passover  
feast  
To me it was given to feel the heart-beats of Him  
who has gone!

XVIII.

Thus I’ve told again the story  
Of the Resurrection morn,  
How, from out the clouds of darkness,  
Hope for man from God was born.

Hold this faith, then, do not falter,  
Bear the trials of your life,  
Peace comes after struggle; after  
Death, there comes eternal life.

Little children, keep from idols;  
Heed my faltering words to-day.

*THE VOICE OF ST. JOHN.*

This is God, the only true One.

This is life, the only way.

God is true, and all things show it.

Let your lives your trueness prove :

Can you doubt on Easter morning,

God is light and God is love ?

## THE MIRAGE.

"IT DOTH NOT YET APPEAR WHAT WE SHALL BE."

"Splendor! Immensity! Rapture! Grand words, great things: a little definite happiness would be more to the purpose."—MADAME DE GASPARIN.

**I**N the mood of suspense I ask, can it be true,  
All this faith which we cling to and trust in  
With courage and joy? Shall I tremblingly rue  
In the future unknown, this strong certainty  
Steadying my hopes here on earth? For I am so  
small,  
In the sweep of God's planets; so tired and lone,  
In the rush of the torrents of souls! Amid all  
That I know not, nor care for, nor trust in, shall I,  
Still myself as I am, press in at the door  
That moves open at death and admits me to  
Splendor, immensity, rapture,—and more  
Than my mind can conceive of? But shall this  
Be I, this new, wonderful creature? Methinks I  
had rather

*THE MIRAGE.*

Be less of the marvel, effulgent in rainbows of bliss,  
And more of the man, who in heaven could gather  
His human ones round Him and live without sin,  
as He was!

For how can I love these great powers and angels,  
And all the unknown ones who surge out and in  
From the worlds that I never have dreamed of?  
O God, is it thus? Shall I lose myself there  
In the soul-dust of lives which are numberless,  
depths

Which I never can enter? My Father, Oh! where  
Shall I rest myself, wearied and staggered  
With all this sublimity? O God, is there not by  
Thy throne, in which center the lines of  
Creation's far-reaching expanse, the form and the  
eye

Of the human one, tinging eternity's colorless blank  
With the blood drops of time, and making in space  
Unsubstantial and airy with cloud-fleece, a firm  
And unchanging reality, where I can place  
My poor wandering feet close by His feet! Yea,  
my God,

I shall see Thee through Christ! I shall cling to  
that Hand

*THE MIRAGE.*

Which was pierced for my sins, and though awed  
By the shining of infinite light, still my soul  
Shall be knit to the human in Jesus! I shall stand  
Where the sinning men saved stand: the roll  
Of the worlds ever moving around me: the flight  
Of the thronging attendants of spirits, the life of  
Eternity dreaded, unknown, shall awake to my  
sight,  
As the feverish dreams turn to joy when the suf-  
ferer wakes to the light.

## WON AND WIDOWED.

[IN a village in Switzerland, a young guide on his way back from his wedding, met a party of tourists who were looking for a guide to explore a glacier. The young bridegroom left his bride at the chalêt door as they returned from the church, and went as he was in his gay, peasant wedding clothes, the bride promising to keep a light in his window until he should return.

The guide fell through a ravine, upon a glacier bed, and was lost.

The widowed wife true to her vows, having learned that in the course of fifty years, the glacier would emerge from the ravine, waited all these years, and after watching at the mouth of the ravine, at last discovered her lost husband frozen in the ice, fifty years after his wedding-day. She, an old woman, looked once again on the marble face of her youthful husband, and conducted his body to the village church, where the funeral service was held, fifty years after the wedding-day].

---

**S**AID Margaret : " At last he is mine,  
old on his glacier-bed—  
My husband has come to these arms,  
My Ernest has come to the light,



*WON AND WIDOWED.*

Out from the robber ravine  
Which snatched my darling away,  
While I in this death-watch of years,  
The flickering taper have burned  
In the chalêt window each night,  
Waiting in vain for a step  
Never again to be heard,  
Looking in vain for a face  
Never again to be seen,  
Until now. Oh! the strife of these years.  
He so young and so fair—  
Clad in his gay Tyrolese;  
Silent and cold on his bed—  
I so haggard and old—  
Wrecked, and thwarted, and cursed  
In the throw of my chance for life,  
Maddened and torn from my love,  
Ere the breath of his kiss was cold,  
As he touched my trembling lips  
At the chancel-rail—while the priest,  
Hid by the incense smoke,  
Knelt at the altar step,  
Have met—at the jaws of this cave,  
Spanning a widowed life—  
Hiding a buried love!

*WON AND WIDOWED.*

“ One more kiss on that marble face,  
One look more at the darling boy,  
He is mine; rob me not of my right :  
For this moment my heart has beat on  
The goal of my living—is this.  
While others have hated, and loved,  
Have squandered, and striven, and toiled,  
Have begotten, have buried, have wed,  
Noiselessly I have lived on—  
With the slowness of Fate I have moved,  
Towards this day, while the glacier-bed  
Has slowly moved onward to me !


“ Oh ! loved soul, in what world  
Are hidden the thoughts of thy love,  
Those heart-throbs pent-up for thy wife  
Widowed and weary for thee ?  
By what stream, by what meadow of bliss  
Shall our love, rudely rent by the storm,  
The snowdrift has piled in our path,  
Be woven to oneness again—  
Be made to the pattern of yore ?

• • • • •  
“ Lead on, up the rugged defile,  
Towards the church on the grassy slope,

*WON AND WIDOWED.*

Where man and wife we came down,  
When the call for a guide he heard.  
Gray-haired matron, alone  
Following the love of her youth,  
Mourner and dead we return!  
'Tis but yesterday seen in my dreams,  
'Tis eternity lived by a child,  
Orphaned, and stricken, and sad,  
Ready to die any hour—  
But waiting to see once again  
The face of my lover of old,  
To whom my young soul had been given!"

## THE SPHYNX.

 H, Time! How strange thou art!  
Thou hoary-headed king, with ages gray;  
How thou dost trifle with each hopeful heart  
In wanton play!

Oh, thou imperious lord;  
Thy sway is boundless, and thy stern com-  
mand:  
Each gordian knot is cut as with a sword  
From thy great hand!

The cradle and the tomb  
By thee are joined in life—a year, a day;  
'Tis when the flowers of earth are in their bloom  
That they decay.

Speak, wintry Time:—Oh! why  
Should life be chained by iron links to death;  
Why should the new-born child begin to die  
With his first breath?

*THE SPHYNX.*

The pyramids declare

The truth that life is short, and art is long ;  
Where are the hands that reared them, where, oh !  
where  
That countless throng ?

High o'er the buried dead,

Like mountain walls that echo with the strife ;  
We hear the solemn, never-ending tread  
Of death and life !

The Roman hero's arch,

The ruined domes and columns, so sublime,  
Point, like the fabled causeway, to the march  
Of giant Time !

Oh ! what a mockery this !

There was an Eden once, but at the gate  
Despair stood waiting side by side with bliss ;  
And still they wait !

Tell me, ye sentinels—why

Must man with his proud hopes be crushed for-  
ever ?  
Why from unfinished matter do ye try  
The mind to sever ?

*THE SPHYNX.*

. . . . .  
The answer comes not now :

The silent stars above—the eddying sand,  
Move round some law—to which all creatures bow  
And nature shows her hand—

Remorseless, ruling all,

A Sphynx upon her lasting granite throne  
Yet voices speak within—and spirits call  
Souls whom the spirits own.

## THE ISLAND LIFE.

“He that keepeth thee will not slumber.”

**A**N island in the sea of space,  
We walk upon the shifting shore ;  
We hear the ocean's ceaseless roar,  
And see its waves our steps deface.

We hurry on—we soon are gone ;  
We scan the undiscovered main—  
That ocean all unknown—in vain,  
While still the tide is hurrying on !

We are but in our school-days here,  
With faculties all dwarfed and blunted ;  
Our highest growth of reason stunted,  
When midway in its proud career,

A half a century is man's,  
A thousand years is Nature's time ;  
Which in this strange, uneven clime  
Is needed to complete their plans !

*THE ISLAND LIFE.*

But when immortal we shall rise,  
To study from the Master's hand,  
And with the angels understand  
What now is hidden from our eyes—

'Twill be an ever-growing bliss  
To watch the planets on their way,  
With suns and systems, and to say :  
“ Far back on earth I knew of this ! ”

The tablets of our memory  
Will shine like plates of burnished steel ;  
What now is lost, they will reveal,  
And what we know not, we shall see !

Yes, we on earth can fit the mind  
For higher pleasures yet to come—  
When through the worlds of space we roam,  
And ever-hidden wonders find.

Thus God has said, “ Let there be light ” ;  
And what in earth's dark caves was made  
The sooty carbon, has obeyed  
His voice, and is the diamond bright.



*THE ISLAND LIFE.*

Light—light is breaking out, and lo!  
The problem now is solved; for death,  
That darkened cloud, as with one breath,  
Is scattered!—and the rest, we know!

Then, courage for the field of strife!  
The trumpet's call to arms we hear;  
Arouse! awake! oh, never fear  
The conflict and the din of life!

## REASSURANCE.

"And this is the victory that overcometh the world, even our faith."—I JOHN v. 4.

**I**S there a victory then  
Over our doubts and our fears?  
Is there a passage for men  
Out of this valley of tears?  
For men who are weary and worn,  
Broken, desponding, and sad?  
Is there Christ's smile for earth's scorn,  
Making the sorrowful glad?

Is there a joy for our trust,  
A hope and assurance of peace?  
Is there a time when our doubts  
And temptations forever shall cease?  
Is there a morning of light?  
A Sabbath of quiet and rest?  
When the end of the journey is reached,  
And the crown of rejoicing possessed?

*REASSURANCE.*

Yes! For at last we shall find  
The Way, and the Truth, and the Life,  
In our Lord, as the end of our search,  
In Christ, as the goal of the strife.  
Doubt, and temptation, and sin,  
And the struggles we wage while we roam;  
Will be hushed, in the past, and life's din  
Be forgotten when resting at home.

So there's a victory then  
Over our doubts and our fears;  
Faith shall forever give way  
To the knowledge which cometh with years!  
A knowledge of hope changed to sight,  
Of trust to fruition made plain;  
A life where the will and the power  
To love as Christ loveth shall reign.

## CREED AND HOPE.

**L**ORD, when, oh when shall we begin to see  
Each particle of jangled, warring truth  
Forever lost and reconciled in Thee?  
Is not the other life perpetual youth  
With mind unfolding, always sunned upon  
By Him who lighted every sense even here?  
Oh! wilt Thou not shine ever on, and on,  
Till in our littleness we're brought so near  
Thy free life-giving self, that every shell  
Shall burst its bands and cerements and fly out  
Into Thy infinite sea-room where no spell  
Palsied with death shall seize upon the doubt  
Of him who would believe and know! Oh, free  
Our wearied minds, dear Lord, at last in Thee.

## CHRISTMAS CAROL.

**L**ONG ago, in solemn midnight,  
Shepherds watched upon the plain,  
When a band of holy angels  
Sang the earliest Christmas strain.

*Chorus.*

Hallelujah! Hallelujah!  
Glory be to God on high!

Gently flowed the silent waters  
In the stillness of the night,  
And the glittering stars in heaven  
Shone with pure and silvery light.

*Chorus.*

Heaven is opened, all its glory  
Bursts across the eastern sky,  
For the harmony of seraphs  
Tells that Christ, the Lord, is nigh.

*Chorus.*

*CHRISTMAS CAROL.*

Now the golden gates are open,  
Enter ye, who love the Lord;  
For the Saviour's love hath triumphed,  
As He promised in His Word.

*Chorus.*

Join the angels in their chorus,  
Praise the Lord, who came to die;  
Praises, in the highest, praises;  
Glory be to God on high!

*Chorus.*

## CHRISTMAS CAROL.

**W**HO is this in Bethlehem's town,  
Brings the holy angels down—  
Shepherds too, and wise men bow,  
Son of God, 'tis Thou! 'tis Thou!

In the temple, who is He,  
Aged Simeon longs to see?  
Happy saint, he pays his vow,  
Son of God, 'tis Thou! 'tis Thou!

Who is He in yonder cot,  
Bending to His toilesome lot,  
Veiled in flesh we know Thee now,  
Son of man, 'tis Thou! 'tis Thou!

Sing we then with heart and voice,  
While the sons of men rejoice,  
While heaven's glory crowns Thy brow,  
Son of God, 'tis Thou! 'tis Thou!